

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 11.

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MISCELLANEOUS.

ARTICLES OF FAITH

HELD BY ROMAN CATHOLICS,
Abridged, with brief Comments.

1. A Roman Catholic believes, with St. Paul, that without faith it is impossible to please God, and that there is one Lord, one Faith, and one Baptism, he holds three creeds, viz. the Apostle's Creed, the Nicene Creed, and the Creed of St. Athanasius; with the first creed, he holds the Holy Catholic Church, the communion of saints, as the Nicene Creed, he believes in one Holy Catholic and Apostolic Church: with the Creed of St. Athanasius, he believes that whosoever will be saved, before all things it is necessary that he hold the catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly, and which creed concludes thus, "this is the catholic faith, which, except a man believe faithfully, he cannot be saved."

One of the reasons here given for holding the three Creeds or faiths, that is, because there is but one faith, is somewhat mystical, but perhaps the mystery may be accounted for upon the same principles, as that of their holding to one Lord with three persons, as these three creeds, are in fact, literally one and the same thing, and may properly be denominated the *Trine Creed*.

2. "A Roman Catholic believes that there is one mediator between God and man, the man Jesus Christ. He holds that though Jesus Christ is the only mediator and satisfaction yet that it is no lessening to his mediation to admit of mediators and advocates of intercession: such David mentions to Moses to have been, when he tells us that God said, "he would destroy the children of Israel for their sins, if Moses the chosen one had not stood in the breach before him." And such Jeremy the prophet says himself to have been; "Remember Lord that I stood before thee to speak good for them, and turn away thy wrath from them." And Almighty God directs Abimelech to get Abraham to pray for him, and that he should live; and commands Job's three friends with whom God was displeased, to apply to Job to intercede for them thus: go to my servant Job, and my servant Job shall pray for you; for him will

I accept, least I deal with you after your folly."

In some countries the most successful mode of obtaining favors from the Monarch, is to make application through his sycophants and mistresses. But we very much doubt whether this mode be as efficacious in the present case, as we cannot suppose the Supreme Being to be actuated by the same passions as earthly monarchs.

3. "A Roman Catholic holds that the highest honor and worship is due to Almighty God alone, but that an inferior respect may lawfully be given to the saints and friends of God, as he sees an example given him by the angel Gabriel when sent by God to the blessed Virgin Mary, which, he is sure he can safely follow and say, as the angel did, "Hail (Mary) full of grace, the Lord is with thee, blessed art thou among women;" which is also imitated by St. Elizabeth, who, when she was saluted by the blessed Virgin, was filled with the *Holy Ghost*, (so could not be mistaken) and spoke out with a loud voice and said, "blessed art thou among women," &c. All which are honors and respects of high nature; and yet the great favor which Roman Catholics beg of her, is to pray for us sinners."

The facts alluded to, if true, bear no resemblance to the case; the compliments said to have been paid by Gabriel and Elizabeth to Mary, are very different from praying her to influence the Almighty in his decisions of distributive justice. The phrase, filled with the *Holy Ghost*, we consider unintelligible, as it can never be ascertained whether a person be minus of plus electrified with this spirit.

4. "A Roman Catholic knows that our blessed Saviour says, "Verily, verily, I say unto you, whatsoever you shall ask the father in my name he will give it you." Hence the Catholic addresses all his prayers, and concludes them through the Lord Jesus Christ, by whose merits he hopes to be heard and granted; and all prayers he makes to the saints, nay, to the mother of God, whom he knows to be only God's creatures, he hopes to be granted in the name, and through the merits of Jesus Christ our Lord."

If the Catholics have faith in the text quoted, how happens it that so many of them are without the necessities of life? Why do they not ask for, and obtain them?

5. "A Roman Catholic knows, that our blessed Saviour says to his apostles, and through them to their lawful successors, "whatsoever sins ye remit, they are remitted to them, and whosoever sins ye shall retain they are retained." And he is certain

that the priests cannot know what or whose sins are to be forgiven, or what sins are to be retained, unless they be duly, clearly and particularly declared and manifested to them by the person's own confession. Hence he judges confession to be necessary, that the sinners may benefit by and partake of this great power given to the Church.

The hard earnings filched from the mouth of labor, by this impious assumption of the prerogatives of Deity is an evil of far less magnitude than that which accrues from the encouragement thus given, for the commission of crime under the vain belief of obtaining pardon through the intercession of a frail, vicious mortal.

6. "A Roman Catholic knows, that Christ promised to build his church upon a rock, and that the gates of Hell should not prevail against it: And, "if he does not hear the church, let him be to thee as a heathen and a publican," and assures that, whatsoever St. Peter should bind on earth should be bound in Heaven, and whatsoever he should loose on earth should be loosed in Heaven. St. Peter is by Christ said to be the rock on which he will build his church, to whom he says "I have prayed for thee, Peter, that thy faith fail not; and when thou art converted confirm thy brethren."

Then it seems that Christ determined to build his church upon Peter before he was converted; and was under the necessity of praying for him, *lest his faith should fail*. To whom did he pray? There was none according to the catholic faith higher than Christ, who is called God: And it is the height of absurdity for any being to pray to himself. In short, we cannot consider this any thing more than a quibble upon the name; Peter, which in Latin signifies a rock.

7. "A Catholic holds that there is "a sin to death, and a sin not unto death." And if any one die guilty of a sin to death he is damned; and that all who die free from all sin or who have fully and entirely atoned for all sin, and the punishment thereof, being entirely pure and unspotted, go instantly to heaven; but such as die guilty of small sins or sins not to death, or who have not sufficiently done penance and fully atoned for their sins on earth, cannot go to heaven until they undergo a temporary punishment, but must be in confinement until they pay the last farthing."

We think the reformists have done wrong in rejecting this sentiment, as no reasonable objection in our opinion can be brought against it. But if the condemned are to remain in confinement until they pay the last farthing, we cannot see the use of paying

money to the Priest to procure their liberation; except indeed the church keep an account current with Heaven, and can thereby lawfully draw on its bounty at pleasure.

8. "A Roman Catholic believes that the eucharist or sacrament of the Lord's supper, is verily, and indeed the body and blood of Christ; he knows that our blessed Saviour at his last supper, giving his body and blood to his apostles, ordered, 'Do this in commemoration of me;' he believes that the Church does this in the Holy Mass, where Christ is offered as a thanksgiving and propitiatory sacrifice for the living and dead, such dead as die in the Lord, but have fully atoned for their sins."

The Latin expression made use of by the priest upon this occasion is *Hoc est corpus meum*, this is my body; from which comes the phrase, *Hocus pocus*, used by jugglers in transforming marble balls into chickens, &c. The origin of the term *helter skelter*, is no less singular; it arose from an expression sometimes made use of by the priests in dismissing the congregation, viz. *exhilariter et celeriter*, that is, depart joyfully and quickly.

9. "A Catholic believes that Almighty God is alone essentially holy, yet holds that men and things which have a relation to God are in their kind holy; thus Zacharius calls the prophets holy, saying, "As he spake by the mouth of his holy prophets; nay, God shows regard to the *relics* and *bones* of Elisha, for as they were burying a man, they cast the man into the Sepulchre of Elisha, and when the man touched the bones of Elisha he came to life, and stood upon his feet." II Kings c. 13. v. 21.

This story is dropped rather abruptly, as we are not told whether the man that they were burying, after he stood upon his feet, walked off with his friends, or contented lay down in the Sepulchre.

Similar to this fact are those stories which we are told of by old women, that fresh drops of blood have been frequently known to issue from the dry bones of persons murdered, when touched by the murderer. The intention of this article is to make simple people believe that the priests are holy.

10. "A Catholic knows that the scriptures direct, 'if any be sick among you, let him bring or call for the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he be in sins, they shall be forgiven, which is sufficient authority for the use and benefit of the Sacrament of extreme unction."

According to this it would be good policy for a man in sin to feign sickness, and by this expedient procure their forgiveness.

11. "A Catholic holds and firmly believes that it is impious and most sinful to tell a lie, much more so to call the God of truth to testify to a lie which is the work of the devil, and from which sin cannot be separa-

ted, and that no temporal profit or advantage can make a lie or perjury lawful, though it were to save thousands from eternal damnation; and that whosoever dies with a lie in his mouth, need not expect salvation from the God of truth; he knows that he is commanded and bound to honor and obey the king, and all that are in authority under him, 'Submit to every ordinance of man, for the Lord sake, fear God, honor the king.'

This doctrine of passive obedience, and non-resistance goes to support every species of despotism, and is therefore inadmissible, at least in a republic. Neither Catholics nor Protestant ought to submit to oppression. Kings-craft and priest-craft have combined in the promulgation of this sentiment, to impose their arbitrary and wicked passions upon mankind as the will of God. As to lying, as the Catholics know, that by paying a few shillings to their priest, they can obtain absolution for telling a lie, in charity to them we must believe that there are few of them who would not do so to save even one human being from eternal damnation; and therefore, that the above declaration itself does not accord with truth.

Theophilanthropist.

ENCOURAGING PROSPECTS.

The following extract of a letter from Brother T. G. FARNSWORTH, of Haverhill, (Mass.) will be read with avidity and pleasure by all who rejoice in the prosperity of our common cause.

"I am happy to state that anticipations of my society have been thus far realised; and our present prospects ought to make us grateful. There is evidently an increased attention to the word, and a gradually increase to our number. And in several places in our vicinity where I have occasionally preached a lecture, there are many honest inquirers, anxious to know which is 'the way' that they may 'walk in it.' The believers remain steadfast, holding fast the profession of their faith without wavering; and if with meekness they can bear the merciless storms of vengeance, which descend from the leaders of the darkness of this world,—malevolent lips will be speedily sealed—malicious tongues will soon become dumb—the flames of enmity will be extinguished—the fist of wickedness will be no more raised to smite the humble followers of the Son of God; but while darkness, bigotry and superstition are all struggling in the arms of death, the emancipating sons of Adam shall be seen flocking to that tranquil abode—that heavenly kingdom, which is "not meat nor drink, but righteousness and peace, and joy in the Holy Spirit." O that all professors of God's universal love and salvation, would by a well ordered life and conversation, adorn the doctrine of God our Saviour, that he that is of the contrary part, may be ashamed, having no evil thing to say of them. The wickedness of professing

Christianity has hung like a mill stone to christianity ever since the day of Jesus Christ; and had God been as unmindful of its protection and support as some of its professed friends, it would have long since sunk, not only into obscurity, but into eternal oblivion. But, blessed be his name, he has never left himself without some faithful witnesses, both in precept and example. There have ever been some who were determined that if they suffered, it should be for well doing, and not for evil doing; who have been patient under 'reproach for trusting in the living God' as "the Saviour of all men." And when all the expectants of universal emancipation and happiness shall cease to do evil and live godly in Christ Jesus, emitting the faith and good works; then, though all nature may be in icy fetters bound, the moral wilderness and desert shall rejoice and be glad, and bud and blossom as the rose; and then shall be seen "the glory of the Lord, and the excellency of our God. Then

"The stumbling block will be remov'd,

And Zion cease to sigh;

Lift up her head, with strength renew'd;

Prepared for seats on high."

Ch. Intelligencer.

SUICIDE.

There were three suicides committed in this city on Thursday last. One wretched old man drowned himself. A young man, labouring under what is called religious frenzy (strange that there should be any frenzy in religion) cut his throat from ear to ear, and died in a few minutes. A woman whether young or old, or for what cause we have not learned, did the same, and shared the same fate. If we understand what is meant by religious frenzy, it is terror excited in the mind of the victim, of the punishment she or he is doomed to receive in the next life. The young man above mentioned was continually haunted by this horrible anticipation. Such possession had it taken of his mind, that he frequently fancied he saw the Saviour with a drawn sword, ready to hew him to pieces! It is a pity indeed, that religion should be so badly understood, or so poorly explained, and in such cases as to lead to fatal consequences. And it would in some cases, be more to the credit of the heads and hearts of its teachers, were they to represent the Deity as a merciful, instead of a vindictive and malignant being. Nothing is more pernicious than fanatical zeal—nothing more salutary than true piety, which loves God for his goodness, venerates him for his justice, but does not fear him, because of his mercy, "which endureth for ever." Conversions founded on fear or terror, serve no other purpose, in most cases, but to render the convert useless, as well as miserable, in this life, without affording him any rational hope of the future. How much more beautiful, captivating and exci-

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ting, to deeds of virtue, a life of utility and beneficence, is that view of the goodness of God, so happily depicted by the Psalmist, when expressing the fullness of his confidence in Divine Grace:—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." If such were the views of God's goodness and grace, inculcated on all occasions, from the pulpit, we should see none but sound converts, and hear of no weak-minded people cutting their throats from a sort of "religious frenzy."

Albany Observer.

Minutes of the General Convention of Universalists, A. D. 1826.

The members composing the General Convention of Universalists for the New England States and others, met agreeably to adjournment, on Tuesday evening, Sept. 19, 1826, at the house of Brother C. Munroe, in Wells, Vt. and opened the session, by uniting in thanksgiving and prayer, with Br. W. Skinner.

The Council was then organized, by choosing Br. H. Ballou, 2d, Moderator; Br. L. Willis, Clerk, and Br. W. Skinner, Assistant Clerk.

2. Arranged the public services for Wednesday, A. M.

Br. J. Noore the introductory prayer.

Br. L. Willis the Sermon, from Rom. vi. 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Concluding prayer by Br. H. Ballou, 2d.

3. Adjourned to Wednesday, A. M. at 8 o'clock, prayer by Br. N. Wright, jun.

4. Met agreeably to adjournment, and commenced the labors of the day in prayer to God for his blessing and direction, by Br. H. Ballou, 2d.

5. Attended to the credentials of delegates; read the letters which they presented; and also a number of interesting and refreshing communications from Societies, which, through various causes, sent no representatives to the Convention. In compliance with their requests, the following Societies were taken into the fellowship of the General Convention,—the First Society of Universalists in Newfane,—the First Society in Andover, Clarendon and Shrewsbury, Vt.

6. Appointed Brs. S. Streeter, D. Skinner, and L. Willis, a committee to examine requests for Letters of Fellowship, or for

Ordination, and report to the Convention as soon as convenient.

7. Order of public exercises, Wednesday, P. M. and evening.

Br. O. A. Brownson, 1st prayer.

Br. W. Skinner, Sermon, from Mat. v. 17, 18. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

2d Prayer, by Br. T. J. Whitcomb.

EVENING SERVICES.

1st Prayer, Br. D. Skinner.

Sermon by Br. B. Hickox, from Ezek. xiii. 10.

Last prayer, Br. J. Wallace.

8. Met in Council, and attended to the reports of Committees, appointed at the last session, to visit the respective Associations in fellowship with the Convention. Several of these Committees were absent; but the reports of those present were favorable.

9. Made arrangements for public exercises on Thursday.

MORNING SERVICE.

Br. S. Streeter, introductory prayer.

Br. H. Ballou, 2d, Sermon from Titus ii. 12.

Br. N. Wright, concluding prayer.

AFTERNOON SERVICE.

Br. Uriah Smith, introductory prayer.

Br. D. Skinner, Sermon, from Isa. i. 18.

Br. J. H. Ellis, concluding prayer.

THIRD SERVICE.

1st Prayer by Br. J. Wallace.

Sermon, Br. S. Streeter, from Eph. i. 13, 14.

Last prayer, Br. H. Ballou, 2d.

10. After joining with Br. J. Ward in prayer, adjourned to 8 o'clock on Thursday, A. M.

11. Met agreeably to adjournment, and commenced our labors by uniting with our venerable Br. S. Hilliard, in prayer to God for his direction and blessing.

12. Appointed the following brethren to visit the respective Associations in fellowship with the General Convention.

Southern, Springfield, Mass. 1st Wednesday and following Thursday in June, 1827; Brs. B. Whittemore, C. Gardner, and J. Bisbe.

Eastern, Livermore, Me. on the last Wednesday and Thursday in June, 1827; Brs. E. Turner, R. Streeter, S. Cobb.

New-Hampshire, Washington, N. H. on the 2d Wednesday and Thursday in June, 1827; Brs. P. Dean, T. Whittemore, W. Skinner.

Rockingham, Eaton, N. H. on the 4th Wednesday and Thursday in Aug. 1827; Brs. E. Turner, T. G. Farnsworth, W. Bell.

Northern, Barre, Vt. on the 1st Wednesday and Thursday in Oct. 1827; Brs. J. Wallace, R. Bartlett, S. C. Loveland.

Franklin, Whitingham, Vt. on the 3d

Wednesday and Thursday in Oct. 1827; Brs. L. Willis, H. Ballou, D. Ballou.

13. Voted unanimously, that the Black River Association is recognized by the General Convention as a member in fellowship. Appointed Brs. J. Wallace, D. Skinner and B. Hickox, a committee to visit this Association at Potsdam, on the 2d Wednesday and Thursday in June, 1827.

14. The Committee on application for fellowship, &c. reported in favor of granting letters to Brs. J. S. Green, T. J. Whitcomb, J. Ward and L. Moore. Accepted.

15. Voted that the Committee appointed last year, to consider the expediency of instituting a fund for the relief of the widows and orphans of deceased clergymen, have till the next session to make up their report.

16. Appointed Brs. H. Ballou, 2d, S. Streeter, P. Dean, H. Ballou and T. Whittemore, a Committee to consider whether it is expedient to establish any general rule, in addition to our former usage, in the admission of applicants for the fellowship of the General Convention as preachers of the gospel; and report at the next session of the General Convention.

17. After joining with Br. S. Streeter in devout thanksgiving and prayer, the General Convention adjourned to meet, by divine permission, at Saratoga Springs, N. Y. on the third Wednesday and Thursday of September, 1827.

HOSEA BALLOU, 2d, Moderator.

LEMUEL WILLIS, } Clerks.
WARREN SKINNER, }

CIRCULAR FOR 1826.

The General Convention of Universalists convened in Annual Session, tender christian salutations to all who may read this epistle; and particularly to their brethren of like precious faith with themselves withersoever scattered abroad.

DEAR BRETHREN,

It has been our custom, after a session of the General Convention, to address a Circular to the believers in the Abrahamic faith. This custom we esteem a commendable one, and are, therefore, disposed to continue it. Our leading motive in these annual communications, is to acquaint you individually, with our experience of the divine favor; and to lay before you such suggestions as will, in our apprehension, conduce to the prosperity of the glorious cause in which we are mutually engaged, and in the success of which we are all equally interested. This is the cause of God, of truth, of the salvation of the world by the medium of Jesus Christ; and who that possesses the sympathies of a rational and social being, can be indifferent to this stupendous subject? Surely no one who has "tasted the good word of God," and felt, in any degree, "the powers of the world to come." You therefore, brethren, will rejoice to hear that the "Captain of our salvation," has vouchsafed another anniversary to our associated

churches. Under his auspices we came "from the east, and from the west, from the north, and from the south," and by faith in him, as the risen Saviour of the world, "sat down with Abraham, Isaac and Jacob, and all the prophets in the kingdom of God." The season was uncommonly interesting and refreshing. It was thought by the few patriarchs present, who have frequented these annual convocations from "olden times," that a more cordial, solemn, powerful and profitable session has never been experienced from the first organization of the body. Like the peaceful days of Solomon, there was, during the whole session, "rest on every side, and neither adversary nor evil occurrent." If it ever were known this side the kingdom of celestial glory, we surely knew "how good and how pleasant it is for brethren to dwell together in unity." May God Almighty grant us the same oneness of spirit, the same consecration of every power of the soul to the cause of Christ, the same antepast of heavenly bliss in these great annual assemblies in all time to come. From unavoidable causes, several brethren in the ministry, whose presence was expected, were absent; but a respectable number, some from a great distance, by the good providence of God, attended. Many societies sent representatives, and many others forwarded communications refreshing to our hearts, and encouraging to our future prospects. We had six public exercises, all of which were numerously attended. The labors of the sanctuary were listened to with the appearance of a deep and heart-felt love of the truth.

Four brethren of promising gifts and graces, received letters of fellowship, as preachers of the gospel. But we cannot enter much into detail; suffice it to observe, that it did not appear, from any quarter, that anything very unfavorable to our general connexion had occurred during the last year, if we except the defection of two preachers; and these, at least one of them, is too proverbial for capriciousness of mind to produce any serious consequences. If they can exert any influence at all, it is with a class of people from whom we, at present, have little or nothing either to hope or to fear. We sincerely pity their weakness, forgive their folly, and pray for their temporal and eternal welfare.

Before we close this communication, you will permit us, brethren, to call your attention, and if possible to fix your attention, upon some things, which we deem most intimately connected with the future progress, at least, the most rapid progress of our order.

If we look back upon the way in which God has led us these forty or fifty years past, we are constrained to say, in the language of Samuel, "hitherto the Lord hath helped us." The means exerted have evidently been inadequate to the extensive spread of the doctrine we advocate, a circumstance

which obviously indicates not only the approbation, but the aid of heaven. With but little claim to talents, to learning, or to reputation, in the estimation of the public, "one has chased a thousand, and two put ten thousand to flight." The Lord has "given us room," and we already, in a great measure, "possess the gates of our enemies." Our cause is good, our numbers are respectable, our prospects are flattering. Much has already been done to "bind the strong man armed, and to spoil his goods," but much more remains to be done. The very citadel of the enemies of Universal Grace, must be taken and demolished. To accomplish this, great and fearless, and prudent exertions are necessary. We live in an age distinguished above all others, for intelligence and activity, enterprize and improvement. A universally stirring spirit is abroad in the earth. "New lights in the sciences, in arts, in governments, and in morals are perpetually bursting upon society. The religious world, to use the language of the poet, is "tremblingly alive all o'er." Seas and lands are traversed to make proselytes to a system of doctrine revolting to every generous sentiment of the human soul.—The fears, and hopes, and purses, both of the rich and the poor, are adroitly laid under contribution by those who "limit the holy one of Israel." Under such a state of things, it illy becomes the advocates and friends of Universal Grace to be careless and slothful. No, brethren, we must act up to the spirit and enterprize of the age in which we live. We must nullify the saying, which has too long been true, "The children of this world are wiser in their generation than the children of light."

Let us then wake up all our powers, marshal all our means, and with one united, mighty, ceaseless effort, "strive together for the faith of the gospel." Let an increased attention be paid to the sessions of the General Convention. Let no preacher be absent, unless through absolute necessity. Let every society send a representative, or at least, a letter stating in detail its condition. Let all committees, and especially those appointed to visit associations, without fail, make a faithful report, either in person or by communication. Let a more general and liberal patronage be given to our periodical publications. These may be made powerful vehicles of truth to the world. Let every believer contribute as generously as his circumstances will possibly admit, to the maintenance of public worship; and be particularly careful to patronize and encourage the younger preachers. They, so far as instruments are available, are our chief dependence. Finally, brethren, let us be "constant in prayer, fervent in spirit serving the Lord in all holy conversation and godliness."

Per Order,

S. STREETER.

U. Mesiasine.

How many clear marks of benevolent intention appear every where around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle is presented to the view of man! What supply contrived for his wants! What a variety of objects are set before him, to gratify his senses, to employ his understanding, to entertain his imagination, to cheer and gladden his heart!

PROVIDENCE,

SATURDAY, OCTOBER 21, 1826.

"Earnestly contend for the faith."

INTEMPERANCE.

The subject of intemperance has of late attracted no inconsiderable degree of attention, in almost every quarter of our country. People, generally, seem to be awakened to a just sense of its pernicious tendency, and its alarming increase and spread among our citizens. Scarce a paper comes to hand, which does not contain more or less remarks upon this subject, and in numerous instances, the citizens of different towns and cities, are on the alert, devising some measures to check its rapid and devastating strides. But in no place, we believe, (if we except our sister, Pawtucket,) has it excited such a degree of attention as in this town, and no where have the community manifested a more determined spirit for its suppression. These attempts, praise-worthy as they are, certainly ought to be noticed in a generous and feeling manner, and every citizen who prizes the peace and comfort of his family and friends, ought to lend his assistance and support to put an efficient and proper check upon its indulgence. For ourselves, we view it as one of the deadliest curses which afflicts the human race; no man is secure from its attacks, but some way or other, either in his family or connections, is he liable to be involved in the misery and wretchedness it entails. With these impressions, we have viewed with pleasure the formation of societies for its suppression, and the measures which have been pursued in furtherance of their designs. But we must be allowed to say, that we believe no measures have as yet been adopted in this town, which are at all calculated to produce the desired end; they may effect a partial reform, but they never can act as an efficient check upon this abominable vice. They are too shallow, the blow must be struck at the very root, or we may be assured it will be of no avail. It is true legislative interference is talked of, but what will legislative interference effect? Will it raise the price of liquors, and if it does who will it effect, and will the less be consumed for it? The measure may serve to impoverish the poorer classes of community, but we dare answer for it, not one gill less will be drank. Experience has taught us too plainly, that eve-

ry increase of this kind upon the price, only serves to increase the demand in quantity; and the poor man who now spends six cents from his hard earned shilling for liquor, will in the same ratio as the price is increased, be compelled to wrench a larger portion of his miserable pittance, from the mouths of his destitute and famishing family. The fact is, if a poor man or a rich one, wants an article of luxury, he will have it, and if he wants a glass of rum, he will have it, however much he may deprive himself and family of other matters in order to obtain it, and any increase upon the price only tends to deprive his helpless wife and children, of a still greater portion of their miserable subsistence. The reform, if it begins any where, must begin in a voluntary manner, and among those who can best do it—the wealthy. "So long as they indulge in excess, just so long they may depend on it," will the poorer classes follow their example. Let the rich men leave the rum in their stores, let their elegant decanters and glasses be removed from their sideboards, let them cease to make it a matter of courtesy to invite, nay, to press a neighbor to drink with them, when they occasionally visit each other's dwellings, and the proper check will at once be established. It is from the free use, and the free use alone, which the rich and fashionable part of the community make of spirituous liquors, which first introduced them among the poorer classes, and 'tis the excessive use by them alone, which has tended to increase their consumption, and to spread the abominable and filthy vice of intemperance. A poor man sees a wealthy and fashionable one drink and he must drink too, he hears him invite a friend to drink with him, and of course he feels himself bound to treat his friends and companions with the same courtesy. The poor are so closely bound to the rich by ties of dependence, the strongest on earth, that they naturally ape all their manners, and look upon them for examples, which appear as binding as the laws of nature. Hence, how important is it that the rich man thinks before he acts; he should recollect when he raises the glass to his lips, that he is setting an example for hundreds beside his own family to follow, and by the indulgence of one social glass, he is laying the foundation for the misery and degradation of many a fond mother, loving wife, and dependant offspring.

OWENISM.

We are truly gratified to witness the almost unanimous manner in which the views of Robert Owen have been canvassed and exposed, by the different Editors throughout the union. That Mr. Owen ever could have become so far blinded by his own fanaticism, as to foster even the most distant hope that his demoralising and visionary sentiments would be favourably received by any considerable portion of an enlightened

and religious people, is in itself surprising to the last degree. A system which at once combines the worst principles of infidelity, and the most heathenish customs of the most savage and barbarous nations of the earth. In a word, a system which dissolves every pure and ennobling principle of the human heart, severs the tenderest ties of affection and consanguinity, and levels man to the most abject state of existence. The event in his own society amply proves that he had miscalculated the attachment of his own followers, and had mistaken their characters in the overflowing of his own unprincipled heart. He found that even they were not so base as he had thought them, and on the promulgation of his infidel sentiments, which he vainly imagined would be carried with the swiftness of the wind, from Indiana to the remotest bounds of the continent, and would be gladly received wherever they were heard, they became divided, and these very sentiments became the abhorrence of the whole multitude. A man like Robert Owen, were he poor, and promulgated such sentiments, would have been doomed to the mad-house, and his fanatical ravings confined to the enclosure of a few rows of iron bars, but so it is, wealth has a charm which can effect any thing among men, and in more than one instance is made an equivalent for good sense and sound morality. Be Robert Owen what he may, an unprincipled innovator or a valuable reformer, one thing is certain, he is a scoffer of all religion, an infidel to all morality, and a severer of every bond of our natures, and as such, is deserving of the contempt and obliquy of every man who prizes his life, or the enjoyment of his religious liberties.

HAVERSTRAW SOCIETY.

We should deem ourselves guilty of an unpardonable neglect, did we not mention a fact which is perhaps unknown to most of our readers, and which we deem an apology due for not noticing before, viz—that a society has been established at Haverstraw, N. Y. upon the principles of Robert Owen, the New Harmony reformer, and what is worse, that its concerns are mainly conducted by a man, and a professed christian, who styles himself the friend of pure religion.—How far this gentleman may have imbibed and inculcated peculiar tenets of Mr. Owen, we are not prepared to say, but were we to judge from the tenor of his writings, we should have no hesitancy in saying, that he has progressed as far in the catalogue of enormities, as downright Deism. We say but these few words, to put our friends and brethren upon their guard, and that we may not hereafter be charged, justly, by our opposers, with countenancing infidelity; and we seriously advise this gentleman, if these suspicions are well founded, to lay aside the profession of christianity at once, and thus avoid disgracing a cause, to which his recent

manœuvres afford no aid, but of which they have already excited suspicions, to the great grief of those who are the friends of revealed truth and vital religion: For our uniform maxim is, that christianity and hypocrisy cannot exist together.

CHRISTIAN INTELLIGENCER.

We had determined to say nothing further in relation to the Editor of the above named paper, since his conduct in relation to the late unpleasant affair, has proved him to be a fretful, passionate and abusive man; nor will we again deign to address him particularly, but of his conduct, we will say as we think proper. The notice we took of his proceedings, has tended, we believe, to awake many of his readers, to a sense of the gross impropriety of his conduct and if we may be allowed to judge from the contents of his last papers, some of them have gone so far as to charge him with countenancing, if not advocating, Deistical sentiments, as his two or three last numbers, are devoted in a great measure to excuses to his readers, and very nice definitions of the meaning of Deism, infidelity, &c. And we have no doubt if he can make it appear murder is no killing, he will be able to clear himself of this unpleasant charge. Leaving him to this hopeless task, we bid him adieu.

FOR THE TELESCOPE AND MISCELLANY.

JUDAS ISCARIOT.

Messrs. Editors of the TELESCOPE and MISCELLANY.

Having recently received two copies of a Sermon, whose design is, evidently, to prove the endless misery of JUDAS ISCARIOT;—and believing that they have been sent to me for the purpose of producing conviction in my mind, that the doctrine which I believe, and in my feeble manner, attempt to preach, is not in accordance with the scripture account of the destiny of that unfortunate disciple of our Lord; I have thought that a candid review of the Sermon in question, comprising five or six, or perhaps more numbers, through the medium of your useful paper, would be the most direct way of discharging, what appears to be a duty which devolves on me, to those gentlemen who have politely favoured me with the sermon, as well as to the very respectable gentleman, who I understand is its author.

The two copies which were sent me, not being accompanied with the names of the gentlemen to whose politeness I have been indebted for the favour; I cannot address my review to them, and shall, therefore, with your permission, address what I have to say by way of review, to the Rev. author of the Sermon, Nathaniel Emons, D. D. of Franklin, Mass.

If you should not think that the draft upon your generosity, in giving publicity to my review, is too great, you will confer a favour.

by signifying your willingness to open your columns for the purpose above mentioned.

Yours very respectfully,

D. PICKERING.

Providence, R. I. Oct. 19, 1826.

Our readers will perceive by reference to our 85th. page, that Mr. Emmons' Sermon on the subject of the endless condemnation of Judas Iscariot, will be examined by Br. D. Pickering, in a series of Nos. through the medium of the columns of the Telescope and Miscellany. We hope from the manner in which it was sent to Br. P. that the discussion of the subject will be interesting to many of our readers.

BIOGRAPHY.

SOAME JENYNS.

SOAME JENYNS, the son of Sir Roger Jenyns, was born in London in 1703. His mother was the daughter of Sir Peter Soame, baronet. He received his education at Cambridge, his residence in winter was in London, and in summer in the country, in his father's family, as long as he lived. His pursuits were chiefly literary. His art of dancing, published in 1727, was considered as a presage of what afterwards might be expected from him.

Soon after his father's death, at the general election in 1742, he was unanimously chosen one of the representatives for the county of Cambridge, from which time he sat in parliament until the year 1780. In the year 1755, his late majesty appointed him one of the commissioners of the board of trade and plantations, at which he continued to sit until an alteration was made in its constitution by parliament, and the business of it transferred to the great officers of state.

He was twice married; his last wife survived him; he died in December, 1787, leaving no issue. He was a man of great mildness of temper, which he manifested to all with whom he had concerns, either in the business of life or his social intercourse. His earnest desire was, as far as possible, never to offend any person: and made such allowances even for those who in their dispositions differed from him, that he was rarely offended with others, of which in a long life, he gave many notable instances.

He possessed an uncommon vein of the most lively and genuine wit, but which was never the cause of uneasiness to those with whom he conversed, always considering every sally of wit, however bright it might be, which tended to the mortification of those who heard it, as one of its greatest abuses, since he looked upon all pre-eminent gifts of the mind, bestowed by nature, as much for the happiness of others as of those who possess them.

No person felt more for the miseries of others than he did; no person more strictly practiced the duty imposed upon those who

have the means of aiding the indigent, and rendering their condition as happy as possible.

When he was in the country, he constantly acted as a magistrate in his own district, and attended all those meetings which were holden for the purpose of public justice.

From the general opinion that was entertained of his inflexible integrity and superior understanding, he was much resorted to in that character. From his natural sagacity, quick discernment, and long experience, on hearing and examining the priests, he seldom failed of obtaining a complete knowledge of the cases that came before him, and was thereby enabled to determine according to the rules of complete justice; always giving his reasons for what he did, with a clearness and perspicuity peculiar to himself, and those reasons expressed in words so accommodated to the understanding of all who heard him, that few or none departed dissatisfied with his decisions. Though he was not bred to the study of the law, his understanding was such that he could apply it to every purpose for which it was wanted. When in the course of conversation, among other topics that arose, the duty of a magistrate had its place, he used to say that he had been amply compensated for the pains he had taken, and the difficulties he had met with, during his long exercise of that civil office, by the many opportunities which he had been gratified with of reconciling those who came before him, inflamed with the highest degree of hatred against each other.

His first entrance into parliament, was in the last year of the administration of Sir Robert Walpole. Through this year he constantly attended the sittings in the house of commons which the opposition past in hunting that minister, into the toils which they had made to take him, under color of pursuing the enemies to the happiness and interests of the country.

Unknown to Sir Robert, and unconnected with him by acquaintance or private regard, he supported him to the utmost of his power, till retired from his high station.

Our author having seen and well considered the causes and progress of the opposition to Sir Robert Walpole, and having weighed the end and consequences of it acquired an early distaste to oppositions in general; and nothing that passed afterwards in parliament, during the long time he sat there, ever tended to produce any alteration in his mind on that subject.

Not bred to any profession, nor early instituted in civil business, by which the powers of speaking in public are often called forth and nurtured, though endowed with great quickness of comprehension, which enabled him well to understand, not only what others said, but what they meant, by the several parts they took in debate, a faculty of discrimination most necessary in popular assemblies; yet not having that prompt et

profusa eloquentia, which Tacitus ascribes to Augustus, and which our author thought those ought to have who claimed the sole attention of a great assembly, he seldom or ever spoke whilst sitting in parliament.

As an author, so long as a taste of fine writing shall exist, he will have a distinguished place among those who have excelled. Whatever he published, if he played with his muse, or appeared in the plain livery of prose, was sought for with avidity, and read with pleasure, by those, who, at the time, were esteemed the best judges of composition. A minute criticism on their several excellences is unnecessary, as the public sanction has stamped their merit. Suffice it to say, that his poems are on the most pleasing subjects, and are executed with a warm animation of fancy, sterling wit, and great correctness. As a writer of prose, he will be found on examination to be entitled to rank among the purest writers of the English language.

This is his characteristic as a writer: on whatever subject he engaged, whether political, moral, religious, or metaphysical, his matter is always most pertinent to the subject which he handles: he reasons with coolness and precision, and always, by a regular train of argument, arrives at the conclusions which he designs to establish.

The free inquiry into the nature and origin of evil, was the first of the author's works on account of which he was attacked. Pamphlets were published, and private letters addressed to him on that occasion; some of them charged with great acrimony, much abuse, and no small portion of calumny. In a second edition of that work, published some years after the first, having long submitted with silent patience to a treatment which he by no means deserved, in a preface to that edition he answered his adversaries, which whosoever will take the pains to read, will admire as a specimen of his superior talent in controversial writing. With great sagacity and perspicuity he answers his numerous host of adversaries, at the same time forgetting all the obloquy with which they had loaded him, he never loses sight of that candor, civility, and good humour, which he had always observed, as well in his writing as in his conversation.—*Gospel Advocate*.

"The first requisite to the profiting by books, is not to judge of opinions by the authority of the writers. None have the right of dictating but God himself, and that because he is truth itself. All others have a right to be followed as far as I, i. e. as far as the evidence of what they say convinces; and of that my own understanding alone must be judge for me, and nothing else. If we made our own eyes our guides, and admitted or rejected opinions only by the evidence of reason, we should neither embrace or refuse any tenet, because we find it published by another of what name or character soever he was."—*Gospel Advocate*.

POETRY.

"Sing ye praises with understanding."

TO AN INFANT.

BY MRS. HEMANS.

Thou wak'st from happy sleep to play
With bounding heart my boy !
Before thee lies a long bright day
Of summer and of joy.

Thou hast no heavy thought or dream
To cloud thy fearless eye :—
Long be it thus ; life's early stream
Should still reflect the sky.

Yet ere the cares of earth lie dim
On thy young spirit's wings—
Now in the morn forget not Him
From whom each pure thought springs.

So in thy onward vale of tears,
Where'er thy path may be
When strength has bowed to evil years—
He will remember thee.

LINES,

(BY MR. ROSCOE.)

On receiving from Dr. Rush, of Philadelphia, during the war, a piece of the tree under which William Penn made his treaty with the Indians, which was blown down in 1812, and the part sent converted to the purpose of an inkstand.

From clime to clime, from shore to shore,
The war-field raised his hateful yell ;
And 'midst the storms that realms deplore,
Penn's honour'd Tree of concord fell.

And of that Tree, that ne'er again
Shall Spring's reviving influence know,
A relic o'er the Atlantic main
Was sent—the gift of foe to foe.

But though no more its ample shade,
Wave green beneath Columbia's sky,
Though every branch be now decay'd,
And all its scatter'd leaves be dry ;

Yet 'midst this relic's sainted space,
A health-restoring flood shall spring,
In which the angel-form of Peace
May stoop to dip her dove-like wing.

So once the staff the prophet bore,
By wondering eyes again was seen
To swell with life through every pore,
To bud afresh with foliage green.

The withered branch again shall grow,
Till o'er the earth its shades extend ;
And this—the gift of foe to foe—
Become the gift of friend to friend.

SONG.

Year after year is gone,
As follows wave on wave ;
And swiftly we are hast'ning on
Towards the silent grave—

The darkness of that narrow rest
Where sleep the loveliest and the best.

Another year has fled,
And many a cheek is pale,
And low lies many a youthful head,
And loud is many a wail
For those on whom it dawn'd so bright,
Whose day of life is set in night.

Why mourn the flight of time,
Or grieve that youth is past ?
Look forward with the hope sublime,
Of reaching heaven at last ;
And let thine earthly comfort be
That hope of immortality.

And when thine eyes shall close
To earthly hope and fear,
And mortal sorrows, mortal woes,
For ever disappear,—
To realms of endless joy afar,
That hope shall be thy guiding star.

CASABIANCA.

BY MRS. HEMANS.

Young Casabianca, a boy about 13 years old, son to the Admiral of the Orient, remained at his post (in the battle of the Nile) after the ship had taken fire, and all the guns had been abandoned, and perished in the explosion of the vessel, when the flames had reached the powder.

The boy stood on the burning deck
Whence all but him had fled ;
The flame that lit the battle's wreck,
Shone round him o'er the dead.

Yet beautiful and bright he stood,
As born to rule the storm ;
A creature of heroic blood,
A proud, though child-like form.

The flames rolled on—he would not go,
Without his father's word ;
The father, faint in death below,
His voice no longer heard.

He called aloud—" Say, Father, say,
' If yet my task is done ?"
He knew not that the chieftain lay
Unconscious of his son.

" Speak, father !" once again, he cried,
' If I may yet be gone !"
And—but the booming shots replied,
And fast the flames rolled on.

Upon his brow he felt their breath,
And in his waving hair,
And looked from that lone post of death,
In still, yet brave despair.

And shouted but once more aloud,
' My father ! must I stay ?"
While o'er him fast, through sail and shroud,
The wreathing fires made way.

They wrapt the ship in splendour wild,
They caught the flag on high,

And streamed above the gallant child,
Like banners in the sky.

There came a burst of thunder-sound—
The boy—oh ! where was he ?
Ask of the winds that far around
With fragments strewed the sea !

With mast, and helm, and pennon fair,
That well had borne their part ;
But the noblest thing which perished there
Was that young faithful heart !

HOPE.

BY CAMPBELL.

Unfading hope, when life's last embers burn,
When soul to soul and dust to dust return ;
Heaven to thy charge resigns the awful hour,
Ah ! then thy kingdom comes, immortal power !

What though each spark of earth-born rapture fly ;

The quivering lip, pale cheek and closing eye
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day :
Then, then the triumph and the trance begin,
And all the Phoenix spirits burn within !
Eternal hope ! when yonder spheres sublime,
Peal'd their first notes to sound the march of time,

Thy joyous youth began—but not to fade,
When all the sister planets have decayed,
When the last flames of livid ether glow,
And heaven's last thunders shake the world below,

Thou undismayed shalt o'er the ruin smile,
And light thy torch at nature's funeral pile.

A HYMN.

HOSANNA to Jesus our king,
Who comes in the name of the Lord !
By children he's welcom'd on earth,
By angels in heaven ador'd.

He comes with good news from on high,
With a message of pardon and love :
He comes to redeem us from sin,
And fit us for mansions above.

Let Zion rejoice in her king,
He comes in his temple to dwell ;
There children shall sing of his love,
And saints all his victories tell.

FOR THE TELESCOPE AND MISCELLANY.

REV. R. STREETER.

SIR—As you have thought proper to publish *Theophilanthropist's* address to me, will you have the condescension to publish my reply. Let us both come fairly before the publick together, and in the same papers, is all the editorial favour with which I shall tax your generosity, at present.

Very respectfully—

A Believer in Divine Revelation.

SUMMARY.

LATE FROM EUROPE.

The 16th September packet ship James Cropper, Capt. Marshall, arrived at New-York on Saturday from Liverpool, bringing advices to that date inclusive. The Cotton market has been lively the last fortnight at rather improving prices.

Mr. Gallatin had a conference with Mr. Canning on the 11th ult. which lasted upwards of an hour.

Mr. and Mrs. Canning set out for Paris on the 14th. The Courier asserts that the departure of Mr. C. is solely for the purpose of health and recreation.

The Greek Committee at Paris, have made a statement, by which it appears that Lord Cochrane sailed from Falmouth in the sloop Porcupine of 20 guns, manned by 120 Englishmen, and was joined by two steam-boats, each carrying four 24 pounders, and 2 mortars to carry a hollow ball of 68 pounds. In July he was to be joined by two French corvettes, carrying 20 to 24 guns, manned by Dutchmen, who were engaged when Lord C. was in the Netherlands.

It is said to be the intention of the British ministry to propose to Parliament as a modification of the Corn laws, to impose a duty on foreign grain of from 1s. to 20s.—beginning at 1s. per quarter on wheat, when the average price in England is 69s. and increasing to 20s. when it is as low as 50s. When the price is as high as 70s. the importation to be free.

The Coronation of the Emperor of Russia was to take place on the 5th September. It is said the Emperor had instituted a censorship of the press.

The Liverpool papers take particular notice of Capt. Symmes' theory. One of the editors says that this notion of concentric spheres is an old notion of Dr. Helley.

Exports from Liverpool to the United States from Jan. 2d to Aug. 31st are as follows: 705,520 pieces, being 1,620,545 yards cottons; 27,073 pieces, being 2,266,707 yards of linens; 21,000 yards woollens; 6,034 ends kerseymeres; 243,742 yards flannels; 390,856l. value in hard ware; 2,399 tons of iron; 12,355 tons of coal; 39,999 tons of salt. Exports to Mexico for the same time: 902,731 yards of cotton and 256,141 yards linen. Exports to Columbia 710,966 yards cotton, and 256,141 yards linen. Exports to Brazil, 3,912,284 yards cotton and 952,500 yards linen.

Examine your own ticket.—A certain Cashier of a Bank who was also a vender of Lottery Tickets in a small town in the state of Connecticut, recently sold a ticket in the Rhode-Island lottery to his neighbour, with an agreement to wait for his pay until an account of the drawing of the lottery should arrive. Two days previous to that on which they expected the news of the drawing, our

vender received an express from Providence announcing the very ticket in question had drawn ten thousand dollars. He immediately despatched his clerk to the fortunate holder (although it was Sunday) to demand a return of the ticket or pay for it. The holder becoming unwilling to surrender his chance of becoming a favorite to the *blind goddess*, found a friend from whom he borrowed the cash and settled with the clerk.

The authentic account of the drawing arrived on the Tuesday following. And the poor man called at the lottery office to ascertain the result. The clerk informed that he had drawn a prize of four dollars and offered him the money, which he readily accepted and gave up the ticket.

Knowing the real owner of said ticket to be poor and ignorant our worthy Cashier felt secure in his ill-acquired wealth and was imprudent enough to exhibit the evidence of his luck to the president of the Bank to which he was attached boasting of his singular good fortune and making good the adage that 'murder will out.' A few days transpired and it was whispered about town, by a person who had seen the ticket in possession of the aforesaid purchaser, that the latter had drawn \$10,000, which fact reaching the ears of the cashier, he prudently made a timely offer of the money of which he intended to defraud his neighbor. This base attempt at swindling did not cost him his situation at the Bank. He is still cashier! but in our humble opinion deserves to be cashiered.—*Ston. Yankee.*

New-York, Sept. 16.—We learn that some English Capitalists are about to establish a Bank at Havana, with a capital of upwards of 5,000,000 of dollars! They are authorized to loan money at an interest of ten per cent—to charge a quarter per cent on deposits, and to loan on pledges of merchandise at an interest of one per cent a month.

Letters from London state, that the house of Samuel Williams & Co. has made a dividend of four shillings on the pound.

A person being asked whether he took any gymnastic exercise, replied that he did, and that his wood-house was his gymnasium. No better exercise can be had than sawing wood, for the muscles of the arms and chest. Then walk or run a mile or too, to get the legs limber.

The Worcester *Ægis* states, that the Hon. Jonathan Russell has offered for sale his estate in Mendon.

John Robinson a mulatto, about 27 years old, was tried on Friday last, before the Supreme Judicial Court, now in session at South Kingstown, for burglary, (breaking open a dwelling house, in the night time) and found guilty.—On Tuesday the Court pronounced

sentence of DEATH against him, prefaced by an address from the Chief Justice.—Execution to take place on Friday, 24th Nov. next. Robin Watson was tried for the same offence, and found not guilty. The Court, we understand, will rise this day.

By a treaty between the Republics of Mexico and Colombia, Commodore Porter is to be commander in chief of the navies of both countries when combined. So that perhaps he may be at sea with a large force before the league agreed to at the Panama Congress goes into effect.

MARRIED.

In this town, on Tuesday evening last, by Rev. Mr. Pickering, Mr. Henry Congdon, to Miss Sarah Ann Burk, all of this town.

On the 11th inst. by Rev. Mr. Brown, Mr. Josiah H. Ormsbee, to Miss Julia A. B. Warner.

On Sunday evening last, by Rev. Mr. Wilson, Mr. Ephraim Hornewell, to Miss Hannah Hiscock, all of this town.

On Monday evening last, by Rev. Mr. Mudge, Mr. Solomon H. Mudge, of Portland, to Miss Susan H. Dodge, daughter of Mr. Nehemiah Dodge, of this town.

DIED.

In this town, 13th inst. John Harding, son of Mr. John S. Harris, aged 2 years and 7 months.

On Sunday evening last, Nathaniel Sweet, infant son of Mr. George W. Fox, aged 10 months.

On Saturday last, Mrs. Silence Jenks, widow of the late Col. Eleazer Jenks, aged 75 years.

Same day, Mrs. Mary Hill, wife of Major Christopher Hill, in the 48th year of her age.

In Pawtucket, 16th inst. John Baldwin, Esq.—On Wednesday last, Miss Eliza Nelson, aged about 22, daughter of Major Paul Nelson.

CHRISTIAN VISITANT.

SAMUEL W. WHEELER has just received the Christian Visitant, No. 1, containing 12 pages, duodecimo; entitled An Answer to the question, Why are you a Universalist? Those persons who wish them for gratuitous distribution, can receive 10 copies for 12 1-2 cents—any less number at two cents each. Subscribers' names will be received for the remaining eleven numbers of the series.

Also, received, Kneeland's Oration at New-York, on the 50th anniversary of American Independence, and a few copies of Mr. Bugbee's Address, at the laying of the corner stone of the Universalist Church in Plymouth, Mass.

JOB PRINTING

Done at this office, at short notice and on reasonable terms.